

COLOR LINE IN CHURCHES

IT NEVER WILL PERMIT ORGANIC UNION OF METHODISTS.

Brethren of the North and South, However, May Work Together on Mission and Other Matters.

Special to the Indianapolis Journal.

NEW YORK, April 5.—The Methodist Episcopal situation at the moment is a delicate one. Whether there ever be reunion of the two principal bodies—the Methodist Episcopal and the Methodist Episcopal South—depends on the disposition of the race question, and upon time as an element in allaying prejudice. Methodists were split last over the colored man, and the two principal bodies are as much split over him to-day as they were in the year named. Committees of conference have recently been in session, and some progress will be reported by the Methodist South committee, to report at Dallas next month. But these negotiations do not at all imply organic union. Indeed, the very mention of such union tends much to prevent union. The important adjustments are two—one is a common hymnal and the other is common extension work. The hymnal is practically assured. Methodists of the North holding over their book in order that Methodists South may act, and, if agreeable, authorize joint action. The common extension work affects missions abroad and church control at home. There are two Methodist churches at work in Japan and China, and in the last-named in practically the same localities. The result is confusion, of course. There are Methodist South churches in Montana and northwest to the coast, and there are Methodist Episcopal churches all through the Gulf and Atlantic States.

It is possible to bring about concessions, but Methodists recognize that it is impossible in this generation to organize and to come together. So long as Methodists North keep the colored man in their organization so long will the two white bodies remain apart, unless in that distant future they come together, when present membership in the South is dead and the succeeding generation has forgotten Methodist history. The color line has separated Methodist South so that they have nothing whatever in common. In the North that line has not been drawn. There are thirteen colored conferences in the Methodist North body, and sixty colored delegates sit in the General Conference that assembles every four years. The temper of Methodist North is such that these colored members cannot be asked to go by themselves. If it be that colored Methodists decide, of their own motion, to organize a separate General Conference and select another name the cause which keeps white Methodists North and South apart will have been removed and union may become possible. But there is no disposition on the part of the colored Methodists North to go by themselves, and not the slightest disposition on the part of white Methodists North to ask them to do so.

As the feeling at the North is quite as strong as the feeling at the South not to have anything to do with an organization that allows colored delegates to sit as equals in its highest legislative and representative body. There are 2,700,000 Methodists North, including the thirteen colored conference members. Methodists South, who are white exclusively, number 1,200,000, and they are as they are not in the North, at least in all sections, the intellectual leaders, made up of the substantial element that holds the title to a larger proportion of the material wealth than any other one religious body. There are five colored Methodist bodies, independent each, but the African Methodist Protestant and the Congregational Methodists have no colored membership. The three large colored Methodist bodies are the African Methodist, the African Methodist Zion and the Colored Methodist, with a total membership of 1,400,000. Between Methodist North and South the most that is now attempted is the readjustment of mission work abroad, or in Japan and China at least, and an agreement not to start new churches in the United States in other's territory. There is no thought of abandonment of existing churches or the transfer of existing churches in their allegiance.

The Rev. Dr. R. Heber Newton, who is to leave New York to become special preacher at Leland Stanford University, Palo Alto, Cal., is one of the best-known Episcopal clergymen in the country. A cause of his fame is his disagreement with his ecclesiastical brethren on doctrine, which disagreement had led to his parish. All Souls, a well-to-do Madison-avenue one, being separated almost wholly from other Episcopal parishes of the diocese. The Rev. Dr. Newton is charged with having built up what is practically an ethical culture congregation. His power rests in his wonderful pulpit ability. Pastoral work he has never done, and his parish is wholly without organization. He himself recognizes the weakness of such lack, and during the last year and a half has had for assistant a man specially qualified for such organization. He has admitted with sorrow that his church was little more than a preaching place, not liberal in its benevolence, because its members had not been trained by him to give through church agencies, and not aggressively religious, as are other Episcopal parishes in the same section of the city, because emphasis has not been laid by him upon such activity. A great preacher, a profound thinker, eminently well qualified to be special preacher to students, his parochial and pastoral work is admitted by himself to be wanting in results. Theologically, he is rated by Episcopalians as the broadest of the broad.

Unitarians have, during the last half-dozen years, brought forward the proposition in many ways and places that the predominant question of the century just opened is man's relation to his fellow-man. As one means of bringing this proposition before the public, Unitarian leaders have undertaken to erect a monument in Central Park, New York, to the Baron and Baroness De Hirsch, the famous Austrian Jewish banker and his wife. As is well known, these philanthropists bestowed their immense wealth without regard to theological status of those to receive it. This trait the Unitarians seize upon, and they have, with the co-operation of Unitarian leaders, made a start upon the monument fund. Associated with them are the Rev. Dr. Charles H. Parkhurst, President Patton, of Princeton, and former President Cleveland, Presbyterians; former Vice President Morton, Mayor Low of New York, August Belmont and Secretary Hay, Episcopalians; former Postmaster General James and John D. Crimmins, New York, Roman Catholics; President Roosevelt, President Taft, and President Faunce, of Brown University, and the Rev. Dr. R. S. MacArthur, Baptists. Meetings are planned in several cities to give opportunity for those attracted by such conspicuous charity as that shown by De Hirsch to contribute in their honor, and also further to emphasize the Unitarian

PEOPLE THAT ARE The Shadow of a Star

A HALF TRUE TALE OF THE LIFE OF AN ACTRESS'S MAID.

By JAMES L. FORD, (Author of "The Literary Shop," Etc.)

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MISS SINCOW WAS COMING OUT.

away by day light colored wench I seen him talkin' to."

"Charlie won't be here; his car don't get in till 7 in the mornin'."

"Yes, he will," retorted Amanda; "he gets in by 6 o'clock. I'll wait for him."

My George just told me. They switched him off from that car of his on to de Lurline what makes de day run from Buffalo. He'll be at de ball sure, cos he's on de floor committee, and you look out dat Martha Jackson don't catch him."

"I'd like to see her try it," remarked Arabella. "Anyways, I reckon I'll come. Where you goin' now? Git some cigarettes?"

"Not exactly," returned Miss Sincow, as she entered the shop. "I've jest got a little business to transact here in dis back room. See you to-night, den, sure," and with these words she disappeared through a door at the back of the shop, leaving Arabella to make her purchases and return home.

When Miss Vaughn went out at 2 o'clock for her usual Broadway stroll she left her maid engaged in the task of decorating the white satin dress with clusters of artificial violets beautifully set off with a trailing vine of arsenic green. But if it had been her own shroud that she was weaving she could not have looked more disconsolate than she did. There were two good reasons for her gloom. She had dreamed of spiders, which signified treachery, all night long, and had not been out of the house five minutes before a huge rat bearing a piece of liver in his mouth had crossed her path. Now, everybody who has any sort of place in the colored society that centers about Sixth avenue near its juncture with Broadway knows perfectly well that a rat signifies the coming of a secret enemy and that the liver is also an omen of disaster. Therefore poor Arabella could not, for the life of her, help regarding it as a confirmation of her dream of the night before. Then Charlie had suddenly changed his car, and that meant that something was going to happen very soon, and this omen, taken in connection with her dream of a secret enemy and that the liver was likely to prove a disaster.

A sudden suspicion shot through her mind, cutting into her heart like a knife and leaving her red lips a pale ashy gray. Perhaps the impending disaster might take the form of the light-colored wench whom she hated from the very bottom of her heart. That settled the last doubt in her mind. She would attend the ball and find out for herself whether Charlie cared for her or for Martha.

Now, there are as many grades in the colored society of New York as there are on Fifth avenue, and the Knights of Mirth has always been regarded as one of the most select social organizations in the town. Its president is Israel Simpkins, the steward of a private car used by the great set railroad magnate in the land, and its membership includes not only the very cream of the sleeping car and clubhouse element, but also the best of the conservative old janitor set, and one or two of the few white-polluted retainers who are still to be found in certain old-fashioned New York houses.

It was nearly midnight when Miss Johnson entered the ballroom at Abraham Lincoln Hall, where the Knights of Mirth and their guests were holding their revels. "Charlie" greeted her with effusive cordiality, the long streamer which indicated his rank as chairman of the floor committee floating bravely from the lapel of his dress coat as he hastened across the floor

by the New York East Methodist Conference to give all of his time to Dickinson College. There is good likelihood that the case will go to the General Conference two years hence.

MORAL EFFECT OF BEAUTY.
Everybody is Affected by What He Sees and Hears.

Home and Flowers.

We think about what we see and hear and what otherwise affects our senses. The nature of our thoughts is determined by what we see and hear. Psychological investigators are telling us that children, if taken at the very beginning of the route, and molded to higher, more spiritual lines, in trying to act and talk and think like the Christ, he had grown into a character, but in very fact appeared. "As a man thinketh in his heart, so is he."

How Milk Is Made Deadly.
New York World.

Milk, fruit and misdemeanor fines due to the activities of the new city health authorities during the month just passed made a good part of a total of more than \$200 paid as penalties in special sessions for violation of the ordinances. At present the subject of milk adulteration absorbed a great deal of the official attention. Roughly speaking, New York consumes a million and half quarts of milk per day. Brooklyn takes 300,000 quarts, and physicians of that

spider mean treachery? And doesn't a rat mean a secret enemy? And doesn't the liver mean danger every time?"

"Don't talk no such nonsense," said Charlie, trying to force a laugh, but it was plain that his sweetheart's words had made a deep impression on him. He had attributed his change from the profitable night run, yielding an average of a quarter of a dollar for each passenger, to the day trip with its comparatively scanty harvest of dimes, to the machinations of some secret enemy, and Arabella's dream of spiders and encounter with the liver-bearing rat created in him a feeling of unrest and dread which he found it impossible to shake off.

"Arabella, I jest gotta take dat run to-morrow, but I don't want ter, not a little bit. I don't see no way outen it. 'cept I play sick again, and I dussn't work dat racket any mo'. Like as not, de spiders don't mean nothing anyway."

"Don't go, Charlie! Fust off I thought it was Carline de omens was plintin' to—"

"Dat gal don't cut no ice wid me!" exclaimed her sweetheart peremptorily.

"Now, I know it's de day run yer up against. I shan't let you go, Charlie."

For several moments the pair sat in gloomy silence, for both devoutly believed that some dread disaster was hanging over their heads. If it had not been for the fact that he was afraid of being out of work in the middle of winter the young man would have thrown up his job then and there, but he had been saving money for nearly a year in the hope that Arabella would marry him, and now, at the very moment when the tones of her voice told him how dear he was to her, she was entreating him to throw up his only chance of making a living. He was still wavering in his mind when Mr. Simpkins, the president of the club, appeared on the scene escorting, with much ceremony, his mother, the Dowager Mrs. Simpkins, for years the janitress of a large building on lower Broadway, and a person of most exalted position in colored society.

"Take my seat, Miss Simpkins," cried the young man, as he rose respectfully from the window-seat, for not only was Mrs. Simpkins one of the most imposing and influential social forces in the town, but her son, Israel, was a veritable power in the great sleeping-car world.

"What makes you look so glum, Arabella?" said the old lady as she thankfully accepted the window-seat and peered over the top of her nickel-plated specs at the young girl beside her.

"I've just had a terrible omen, Miss Simpkins," replied Arabella, "and I don't want my Charlie to take dat day run out to Buffalo no more—dere's deff awatin' him dere shuah's you born. I dreamt I seen notin' but spiders, and in de mornin' when I got up and stepped into de butcher shop fer to get my party a couple of pork chops I seen a big rat skatin' across de floor wid a hunk o' liver in his mouth. Every one of dem things signifies treachery, and enemies, and misfortune."

"Land o' Goshen!" exclaimed the elder woman, who was noted far and wide for her skill in the interpretation of dreams. "You seen a rat with a piece o' liver, and dreamed of spiders, and don't know what ter do? What does de rat play? He plays four. What does de liver play, but seventeen. The spider he play fifty-four. You go 'long now and play dat gif before der sun go down."

The next afternoon while Charlie, from whose face almost every sign of anxiety had disappeared, was attending to his duties on the day run between Utica and Syracuse, Arabella was making her way into the back room of the cigar store to learn the result of the drawing on which she had staked the few dollars which they had determined to venture. Miss Sincow was coming out just as she went in, her brow wrinkled with annoyance and a note of petulant anger in her voice as she exclaimed: "Jes' my luck again. I hit de fust two numbers right, four an' seventeen, but I got de last one wrong. I played fifty-nine, 'count of a tub of water I seen when I was comin' down de alley, and it come oute fifty-four instead. Why what's de matter wid you, Arabella? You look all struck of a heap."

And it is a matter of record that Miss Sincow was bridesmaid at the wedding that took place six weeks later, partly because of her long intimacy with the bride, but chiefly because both of the contracting parties firmly believed that her presence would bring good luck to their union.

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Heathenism contended against Christianity and used against it all the powers of a dominant and universal social order, and finally enlisted the cruel and heavy hand of the government against it. Families among Jews and gentiles alike fought against the conversion to Christianity of any members of their household. It became a literal and cruel fact that fathers and sons, mothers and daughters, were set at variance, and the most implacable enemy followed those who came out on the side of Christ; a man's foes were they of his own household.

ESSENTIAL ANTAGONISMS.
So the antagonisms recognized in the text are, in the nature of things, "essential antagonisms," just as much as the antagonism between darkness and light, Night and day, the sun and the moon, the good and the evil, the light and the darkness, and the light conquers and floods the world with beauty. The only possible way to prevent the conflict is to leave the night in possession, to keep the sun from rising. But darkness must and will be driven out of every nook and cranny of the world. Evil in the world. We are not to stop to inquire how it got here. It is here. If peace is ever to reign, we must displace the evil, overcome it with good, or leave the world to darkness and the devil. If good is to reign, if God and righteousness are to rule, it is necessary to conquer the evil. They cannot exist in peace together. The world must be either all good or all evil before the war between the two shall cease.

I have in the victory of good. I believe that God will overturn and move the world. He comes whose right it is to rule. So I see that it is necessary that truth and

Rose in the Hedgehog Grown.
Rose, in the hedgehog grown.
Where the seed of the fresh sweet hay,
Comes up from the fields new-mown,
You know it—You know it—
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For here—was it not here, say—
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And her voice like the rose-leaves stray,
When the white in the rose-trees play—
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THE VOICE OF THE PULPIT

PEACE BY THE SWORD: THE RESULT OF THE MESSIAH'S TRIUMPH.

By the Rev. William Hayne Leavell, D. D., Pastor First Presbyterian Church, Houston, Texas.

"Think not that I came to send peace on the earth: I came not to send peace, but a sword."—Matthew x, 34.

The passage is equivalent to a declaration of war. Jesus Christ represents himself as a captain and leader in an essential and "irrepressible conflict." This is an apparently strange attitude for one who came to be the Messiah, the one sent of God to represent Him and accomplish His purposes on the earth—especially, since in the sweet and soft tones of the old prophecies the Messiah is put before the nations as the Prince of Peace. He who is the Prince of Peace sounds the warning that His mission is to cast a sword among the peoples.

In the light of this martial declaration, what becomes of the song the angels sang as the cradle hymn of Jesus Christ when they made the still air of peaceful morning over the quiet plains of Palestine (and to the ears of men engaged in that most peaceful of all employments, the care of timid and peaceful sheep) vocal with the praises of the divine child born that day in Bethlehem? The heavenly host shouted the glad refrain, "Glory to God in the highest, and on earth peace." And when the child comes to be a man He responds to the sentiment of the angel hymn by saying, "I came not to send peace, but a sword" on the earth! What becomes of the cradle hymn?

At another time this same Jesus who declares war against the world in this place, he says to His disciples, "My peace I give unto you"—a peace so strange, so beautiful, so serene, so persistent and invincible that it is an inspired phrase interpreted to us as a peace that "passeth all understanding," the peace of God that is "shed abroad" in our hearts.

And when the ancient prophets speak of the reign of Messiah they look forward to a period when wars shall have ceased, when the clang of arms shall have hushed, and the din of battle ended; and they talk of plenty as the handmaid of peace. Isaiah, the loftiest spirit among them all, says: "And He shall judge between the nations," and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not uplift sword against nation, neither shall they learn war any more."

PEACE THE RESULT OF WAR.

Ah! That is the result of Messiah's triumph! When He shall have put down all authority and power, then His own, then wars shall cease, nations shall forget the use of arms, and the strains of martial music shall never again stir men to battle. Yes, but you see that is a peace which is the result of war, a peace that comes from victory. Wars shall cease and universal peace shall reign only when His triumph is complete. It is a victorious, a conquered peace—a peace that follows successful war.

Very well. The Messiah casts a sword into the world, into the old and dominant order of things, into its injustices, corruptions, miseries and fights them to their death. He also declares that His sword shall be flung into the homes of men; and a man's foes shall be they of his own household.

Some one has well said: "The best and most precious peace on earth, as well as the ground of every other, is domestic peace and family concord." What should one bring of the spirit which declares its purpose to disturb all this, and not merely make war on the homes, but make war in the homes of the world? But where any peace rests on a false foundation, national, domestic, or personal peace, it is better disturbed and destroyed, that a pure peace may be introduced by the reign of truth and righteousness, for only a pure and righteous peace is permanent or ought to be maintained.

We tried it in our own national life. One conflict after another was compromised, many a peace was patched up between the representatives of two ideas, and all of them failed because the conflict was essential and irrepressible. Then the war followed, a domestic war, a war between brothers, till a peace was conquered—a peace that proved to be forever in the history and among the States of our great Union—a victorious peace.

The motto upon the state coat of arms of Massachusetts voices the principles peace: "Ense petit placidam sub libertate quietem." By the sword she seeks peace; under freedom, tranquillity.

The text merely declares what it recognizes as a thing essential in the providential order of the world. God and man are in the world, light and darkness are in the world, justice and oppression are in the world. Between the two there is an inevitable, an irrepressible, an inherent, a natural, an essential antagonism. Jesus Christ as the Messiah of God, sent to represent Him, to represent what is good, to represent light and justice, must drive out the evil, and darkness, and oppression of the world and conquer a peace which shall reign universal and last forever. So, by necessity, the Messiah casts a sword on the earth, declares war against every enemy of right—does so by the necessity of things, the constitution of the divine order. He recognizes that Christianity must displace heathenism, and He knows that this will make war between them. He simply declares an existing and a natural state of

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St. Louis limited	4th	0.50
St. Louis limited	5th	0.25
St. Louis limited	6th	0.10
St. Louis limited	7th	0.05
St. Louis limited	8th	0.02
St. Louis limited	9th	0.01
St. Louis limited	10th	0.00

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Cincinnati accommodation	4th	1.95
Cincinnati accommodation	5th	1.10
Cincinnati accommodation	6th	0.55
Cincinnati accommodation	7th	0.25
Cincinnati accommodation	8th	0.10
Cincinnati accommodation	9th	0.05
Cincinnati accommodation	10th	0.02
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Indianapolis accommodation	4th	2.25
Indianapolis accommodation	5th	1.35
Indianapolis accommodation	6th	0.75
Indianapolis accommodation	7th	0.35
Indianapolis accommodation	8th	0.15
Indianapolis accommodation	9th	0.05
Indianapolis accommodation	10th	0.02
Indianapolis accommodation	11th	0.01
Indianapolis accommodation	12th	0.00

INDIANA, HAM & DAYTON R.

Destination	Class	Rate
Indianapolis express	1st	12.45
Indianapolis accommodation	1st	12.45
Indianapolis accommodation	2nd	6.25
Indianapolis accommodation	3rd	3.75
Indianapolis accommodation	4th	2.25
Indianapolis accommodation	5th	1.35
Indianapolis accommodation	6th	0.75
Indianapolis accommodation	7th	0.35
Indianapolis accommodation	8th	0.15
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Indianapolis accommodation	10th	0.02
Indianapolis accommodation	11th	0.01
Indianapolis accommodation	12th	0.00